THE NORMAL

BRIGHAM YOUNG ACADEMY.

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CONTENTS:

EDITORIALS - - - - 101
THEORY AND PRACTICE OF EDUCATION:
  Arithmetic - - - - 101
  Unofficial Talks - - - - 104
  Rise of Normal School - - 105
SUNDAY SCHOOL:
  Psychology - - - - - 106
LITERARY:
  Frederick Froebel - - 108
  Rosseau's Emile - - - 109
MISCELLANEOUS:
  Book of Mormon - - 110
LOCALS - - - - - 111

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THE NORMAL.

VOL. II. PROVO, UTAH, FEBRUARY 10, 1893. No. 8.

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EDITORIALS.

THE Law Lectures that are now being delivered in the Academy are worthy the attention of every young man who can spare two hours a week to listen to the gentlemen who are so kindly giving the course. It is neither intended nor supposed that these lectures will make lawyers of the hearers; but they will give a knowledge of the principles of law and equity that will make them of immense practical value. Every American citizen should understand the constitution of the land and the laws of his state. To him his rights, privileges and duties, as a citizen, should be sacred, and when the average citizen understands these things and is as zealous for *right* as he is for *self*, quarrels will cease and a Utopian era will be ushered in. Ignorance of common law lies at the basis of almost all the litigation of today.

IT is with feelings of sincere regret that the faculty and students of the Academy see the departure of the first class of Sunday School Normals. Its members came at a special call for a particular work. In a measure their course was at its initiation experimental but it developed into a perfect success. The other departments of the Academy have enjoyed the society of the S. S. Normals and have realized with pleasure that their influence has been positively beneficial from both a scholastic and a spiritual standpoint. We trust that for them, too, the B. Y. Academy has been spiritually and mentally helpful and that as they return to their homes and to their chosen fields of labor they will ever have for us a good word and a prayerful interest and a knowledge that, as brothers and sisters, we are working for the same grand result.

THEORY AND PRACTICE OF EDUCATION.

ARITHMETIC.

PROF. G. H. BRIMHALL.

Definition:—Judging from many of the methods employed in teaching this branch, one would be led to define it as the art of mechanically manipulating *figures;* when it is really the knowledge of numbers and their application.

Principles:—1. The road to the development of that elaborative faculty, reason, has its beginning in the perception, and he who attempts to teach arithmetic abstractly is violating the great principle which requires that the sign be preceded by the idea.

2. Figures are correlative symbols of numbers, and any acquaintance with the former should be formed through the latter.

3. To give a child the full value of a truth, lead him to discover it, teach him to express it, and train him to apply it.

4. To do for a child what he can be lead to

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do for himself is to rob him of the joy of discovery.

5. Material objects should be used only until the ability to create and comprehend the corresponding mental ones is acquired; further use of objects is more injurious than beneficial, as the child-mind is kept in a go-cart when it should be bounding over the field of information exulting in its own agility and strength.

6. The natural order of procedure is from the known to the unknown; and as perception precedes elaboration so should the concrete go before the abstract.

7. By the deductive method the given rule may be proven to be correct and the pupils acquire considerable skill in Arithmetical work, but through the *inductive* the learner is led to discover and formulate his own rules.

To have examples worked mechanically by rule is like *rote* reading and mechanical spelling. It is not necessary, however, that the mind should have the detail "why" before it all the time, but, after a truth or principle has been discovered through induction or experiment, and proven by application, it is enough to know "that we know" it is a correct one, and the knowledge of its correctness may be registered in the memory for ready reference; for instance, we prove objectively that 9×4=36, which fact need be proven once only, but it should be remembered forever.

8. A problem is composed of two parts: the statement and the question; these two parts must be clearly seen by the pupil, and to secure the indispensible "thinking on a line," and the constantly aimed-at "orderly execution," the following steps are suggestive for the pupil: "First, I must think what is known in this example; second, I must think what is to be found out; third, I must think how I can find each thing in its order."

All these are mental, mind or head steps. "There are steps for my hand also: First, I must arrange each example by itself; second, I must make plain figures; third, I must give each of my results a name, either by words or sign."

9. A perfect understanding of a principle and its application is acquired only when the pupil can say of his own example, "I see; I understand; I have done it; I can prove it."

PRACTICE OR METHODS.

Partition of Numbers:—By this is meant resolving numbers into their various parts and in becoming skilled in their combinations.

As nature, our guide, gives us the power of using our five senses at once and thus developing them simultaneously, so should the teachng of addition, subtraction, multiplication and division run parallel from the beginning.

Make clear the distinction between division and partition of numbers.

Lead to the discovery of principle; provide for the oral expression of it, and give drill in its application in this as in all other studies.

Take the number 8: How many 1's in 8? How many 2's? How many 4's? What is one half of 8? Give me one-fourth of eight apples; three-fourths of eight cents; 2 and what = 8? 3 and what = 8? 4 oranges and 2 oranges and — oranges — eight; one-fourth of 8 add one half of 8 equals what? What part of 8 is 2; is 4; is 3; is 6; is 7?

From the above we find that fractions are taught from the first and should be presented objectively first; the idea of the fractional unit can be developed at an early age, as the child learns by actual observation and experience with objects, that one-third is one of three equal whole pieces and that four-fifths are four equal whole pieces called fifths.

Numeration and Notation:—The first is the reading of numbers, the second is the writing of numbers. Show by objects that the value of a figure depends on its position or place among other figures. Make clear the eff ectof moving figures to the right or to the left. Teach the use of the "0" as a simple indicator of "nothing here."

Addition:—Drill, *drill*, DRILL! in combination of the digits, and the foundation is laid.

In this work, as in all other, oral examples should form part of the work. It is a good plan to give abstract statements and require pupils to make them concrete; as, 6, add 8, add 9, could be formulated thus: I had 6 marbles, traded my top for 8, and my flipper for 9 more, how many had I then? This should be continued through the entire course. Have pupils invent, or formulate test examples. In adding units and tens, illustrate the "carrying" process with bundles of sticks showing that ten ones make one ten.

Subtraction:—This is taught by the same method as in addition and in connection with it. In the process of subtracting where the subtrahend figure exceeds that of the minuend, the sticks can be made to plainly illustrate the principles. You desire to take 18 from 35; have each pupil place 3 bundles of tens and five units or single sticks on his desk. Now ask all to take 8 units from the five units; they will at once see the impossibility of doing it. Now you have created a condition that requires mental ingenuity, and, with the emotions of an *Archimedes*, the youthful philosophers will untie one of the bundles of tens and place the contents with the units, or will draw enough from the ten bundle to make up the deficiency of the units in the minuend and thus find themselves in the possession of several units remaining to be properly placed in the remainder.

Multiplication:—As this is but a short method of adding equal numbers it should so be illustrated and taught. It is much more philisophical to say 4 7's equals 28, than that 4 times 7 equals 28. The question may be asked, When should the multiplication table be taught? It should be taught from the beginning, and pupils so drilled in it that they know 8 7's equals 56, by actual habit of memory just as we know 365 days equal one year without ever having counted them. Teach partial products concretely.

Division:—Teach this subject as a short method of subtraction. It is preferable to say how many 8's in 24, rather than how many times will 8 go into 24. It may be well to aid the pupils by leading them to discover the following steps for division: First, divide; second, multiply; third, subtract; fourth, bring up remainder, mentally. Review multiplication by proving division. The steps for long division can be inductively discovered and logically arranged as follows: First, divide; second, multiply; third, subtract; fourth, bring down next figure. Pupils should not only be led to know that these steps are correct but should be able to tell why each is taken. In this as in short division, insist on proof.

Average:—Have the pupils get the average age of the class, then of the boys, and then of the girls. Call attention to the two columns, the one forming the divisor and the one furnishing the dividend.

Fractions:—Hold to the practice of proceeding first with the object; second, with the sign; and third, with numbers abstractly.

Common fractions should be taught before decimals in detail. Keep up the story telling; 9-16ths pie on the blackboard would call for something like this: "A mince pie was cut into 16 pieces and we have 9 of these pieces and there must be 7 pieces left;" .85 ham would form the matter for the following: "A ham was cut into 100 slices called hundreths, and we have 85 of these slices, therefore we have 85 one hundreths of a ham."

Percentage:—If decimal fractions are understood, percentage comes perfectly natural.

First establish clearly the idea that percent means one or more hundreths of some unit or number of units, and that every number contains 100 percent of itself; it is easily seen that ½ equals 50 percent; ¼ equals 25 percent; and 1-5 equals 20 percent; 1½ times any number must be 150 percent of it; and 6 times any number is 600 percent of it.

Give examples like the following for drill: What is 8 percent of $100? What part of $100 is $70! What percent of $100 is $70? What percent of $70 is $100?

Compound Numbers:—Some of the simple tables of weight and measures should be learned and applied in the lower grades.

A complete set of apparatus as bu., pk., qt., pt., yd., ft., rd., ℔., oz., figures of surface and solids can be obtained through the pupils and used to great advantage; one boy will bring a peck measure, one a yard stick, one an old pair of scales; a little girl will furnish a pint cup or a gallon bucket; the girls will make little sacks and the boys will fill them with grain and label them as "Wheat 60 ℔s to the bu."

Measurements: — Model forms of surfaces should be used for illustrations, and pupils should visit lumber yards, excavations, wood piles, measure them and bring the dimensions to the class for work. Measure the room, the wall, the lumber in the floor and the roof. In all the higher grade work, diagramatic, tabular and test-question reviews are indispensable.

Give combination examples all through the course; as in a square ranch the peremeter of which is 1-340ths the diameter of the earth; how much of the surface of Utah?

In teaching profit and loss use toy goods; have a private mark and show pupils how to mark goods above and below cost.

Take the phrase "w-h-o-s-e f-a-u-l-t;" you have ten letters, one for each figure: w equals 1; h equals 2; o equals 3; s equals 4; e equals 5; f equals 6; a equals 7; u equals 8; l equals 9; and t equals 0.

Now give examples like the following: What must a pair of boots that cost e. f t be sold for so as to gain 12½ percent? What did a coat cost, which when sold for $15. gained 15 percent on its cost. What percent is made by selling a hat for $3.50 that cost h. w e?

Teach interest and discount practically, having pupils give each other their notes, make payments on them and calculate the interest both simple and compound.

Commission may be taught very practically under the headings of commission on the sale of property, and commission on purchase of property. Take great pains to make clear the idea that an agent is entitled to commission for nothing except the amount spent for the merchant or owner.

A thorough knowledge of the two following examples will fix the principles on the mind:

1. A sent B $300. with which to buy wheat, allowing him 8 percent commission; how much will B make, and how many bu. of wheat will A receive at 75 cents per bu?

2. A sent B $300 worth of wheat to sell, allowing him 8 percent commission; how much money will each receive?

A very effectual lesson in discount can be taught by having pupils write out notes, exchange them, and then trade them off to each other at a discount.

Proportion:—This requires a somewhat developed stage of reason, and should be introduced on a very simple basis of cause and effect. Remember that cause is no part of effect but that one cause is a part of a kindred one just as things of the same kind are parts of each other. Make clear the idea that the ratio of effects increase or decrease in proportion to the relative increase or decrease of their cause.

Longitude and Time:—Take your globe and show that the sunlight passes over 360 degrees of longitude in 24 hours time, and the pupils readily discover by division that there are 15 times as many degrees of longitude as there are hours, thus making one hour of time equal to 15 degrees of longitude. If the idea of the earth's revolving from west to east has been made plain it will be an easy matter to understand that longitude east is always ahead of west, and therefore time in longitude east is ahead of and must be added to the time of the place west from which the calculation was made. In this work the wall map and geography are valuable aids. Show how watches get ahead or behind time as the owners travel east or west.

Give examples like the following: "If I take a sleeper and on awakening in the morning find my watch points to 40 minutes past 7, just as the factory whistle of the town blows for 7, which way have I been traveling during the night and how far am I from home on a direct line?

Now my watch has gained no time; it has ticked on faithfully and regularly, and at home where I was yesterday the factory hands have been at work full 40 minutes, but I have been going towards the later part of the day or towards the setting sun. The next question is how far have I come? Let me see; time is 15 times as much as longitude, so, as one minute of time equals 15 minutes of longitude, 40 minutes of time equals 40x16 minutes of longtude, or 640 minutes of longitude; and since 60 minutes of longitude equals 1 degree, 640 minutes of longitude will equal 10 degrees and 40 minutes of longitude; therefore I have traveled west 10 degrees and 40 minutes of longitude.

If you should go to the World's Fair in 1893 what time would your watch, keeping Utah time, point to at high noon there?

Roots and Powers:—The teaching of square root and cube root should be done with blocks as aids.

It is difficult to explain the *why* the square of the base plus the square of the altitude of a right angled triangle equals the square of the hypotenuse, but the correct use of the principles can be proven by practical application. Have the boys measure off 8 feet along one wall of the room, then 6 feet along the other running at right angles with the first; now have them measure across from the end of each line and it will be found to be just 10 feet; square the 10 and you have 100; square the 6 and the result is 36; square the 8 and 64 is obtained; add 64 and 36 and you have 100. Remember that teaching, as Dr. Gordy says, is securing and properly using the learner's attention.

UNOFFICIAL TALKS.

On the Use of False Syntax in Teaching Grammar.

BY N. L. N.

Col. Parker, being asked during the late Summer School as to the value of false syntax in teaching grammar, denounced the practice with his own peculiar emphasis, and proceeded to relate the following anecdote:

"Once before a teachers' convention in Chicago, after I had finished a lecture on language, a venerated fossil of the old school arose, and folding his arms said with pomposity: 'In spite of what Col. Parker has told us, I shall continue to use false syntax to illustrate grammar; for does not Pope tell us that—

'Vice is a monster of so hideous mien,
That to be hated needs but to be seen.'

He paused for reply. It came sooner than he expected. A teacher present arose and continued:

'But seen too oft, familiar with her face,
We first endure, then pity, then embrace.'

"This was a poser," added the Colonel, "but I have no doubt he still uses false syntax."

No doubt the "fossil" was squelched, certainly he was not confounded. He probably knew the folly of trying to argue with a laugh, and preferred allowing the thoughtless to consider him vanquished.

In no place can a fallacy lurk so securely as in a splendid metaphor. It is in the intellectual as in the social world; few stop to question the inwardness of that which appears in fine clothes.

No doubt the "vice" of bad grammar grows, as Pope declares vices do, by being seen (heard) too oft. But by whom? By the critical student? The Salvation Army lasses also enter dens of ill-fame. But are Pope's lines true of them? No one doubts they are true of the once guileless maidens that the "Pokes" so nobly strive to rescue.

It certainly needs no argument to show that the very first step toward reformation is recognition—recognition of the thing to be reformed. But how shall syntax be recognized as false, save it be held up as false?—save it be compared with the true?

Col. Parker's views hold only in an ideal school, where the teacher has the forming of the child from infancy to maturity. It would indeed be ridiculous to teach false syntax, merely to furnish opportunity to unteach it.

But where is English so purely spoken that the child inherits and acquires only correct forms? Certainly not this side of Utopia.

"But," says the Colonel, "don't present mistakes, wait for them to occur. Then correct them without stopping to tell why."

This is good doctrine provided: (1) that opportunity be afforded in the school life of every child in the class for all his acquired bad forms to pass in review before the teacher; (2) that the teacher never miss an opportunity thus afforded; and(3) that the pupil's mind be so pliable as to adopt the new form at once without the need of a *why*.

But this combination of circumstances is as Utopian as the other.

I quite agree that to manufacture false syntax, in the sense of performing acrobatic feats in getting up bad forms, is, to say the least, unworthy a teacher. But to follow the child to the play-ground, along the streets, into the social party, on the farm, in the workshop—in short be a linguistic companion to him through life—and this the teacher is where he gathers up and presents on the blackboard the probable linguistic errors of that life—surely, this course, so far from being a "sin" as denominated by Col. Parker, is a plain duty.

Nor is the duty discharged when the correctionis made without a why. Every *why* correction becomes a convert zealous to bring his whole family into line, while every correction without a why sulks and warns his fellows not to show their faces.

The fact is, Col. Parker's views on false syntax are a forced consistency with a most beautiful theory—albeit a theory not founded on induction—that education must proceed solely by reference to the positive—a theory so Quixotic that every teacher, and especially the Colonel, negatives it every time he draws a forcible contrast.

THE RISE OF THE NORMAL SCHOOL.

[SYNOPSIS OF PROF. WOLFE'S LECTURE BEFORE THE PEDOGOGIUM.]

For twenty-five hundred years after the dawn of civilization the world was at the mercy of the schoolmaster. Occult Egypt, refined Greece, philosophic Rome and formal Christianity knew but two educational maxims one springing from Thebes, the other from Athens. "The pupils ears lie at his back" and "Knowledge begets knowledge" were the clay and water that combined to make bricks without straw—the foundations of ancient and mediœval pedagogy. It was a union of brute force and mere scholasticism.

Undoubtedly there were among the pedagogues of those barbarous times, scarce 50 years gone, true teachers who realized the weakness of their system and yet dared do nothing contrary to tradition. Tradition has been the bane of education no less than the curse of religion. The two maxims, supported by tradition were in the balance and opposed to them, on the other arm of the scale, were principle and method resting upon result derived from practical experience. But the fulcrum was not ready nor were fulcrum builders found until Commenius, Ratich, Pestalozzi and a score of noble apostles of the new idea made possible the test that has psychologically revolutionized the world.

In those old days perception, conception and judgment were practically unknown; the emotions were ignored and mere matter-of-fact memory was exalted upon a pedestal that should have been a pillory rather a pillar. We can have but little idea of the dwarfed, enfeebled, constricted intellect that barely existed in such impoverished soil. To us words convey ideas, but then an idea was almost a museum rarity. For example, I say: "Holland! who has a picture?" Every hand is raised and one after another describes the green, dike-traversed fields, the white houses and long-armed, brown windmills. But had I asked the same question a century ago the only picture to the child would have been the letters HOLLAND in black upon a white ground. There was need of reform.

We have been accustomed, ever since the west was first settled, to look upon New England, with Harvard, Yale and a score of lesser colleges, as the source of educational progress. But such was not the case a century ago. The only use that a New Englander had for an education was that he might "understand religion and the laws of the country." School-keepers (not teachers) were selected from among those who had failed in or were unfitted for every other avocation. As a rule they knew no more, possibly less, than their pupils. The "Three Rs" were the only subjects taught. Strange as the fact may seem there was not a geography in the common schools of the United States in the year 1786, nor any reader, excepting the Bible, until 1787.

A century had passed since the dawn of an educational era in France and Prussia and undoubtedly some new ideas found their way to the shore of the western continent. Still the traditions of Cotton Mather were not easily, trampled upon, and he who would lead the way must expect a lonely and difficult road. In the year 1789, there appeared in the *Massachusetts Magazine* an article upon education. Its author is not known but it has been ascribed to the pen of Elisha Ticknor. Whoever he was, he looked at something beyond mere scholasticism. Branches should be taught with "care and propriety," and the pedant should give place to the gentleman. He would not only change the whole curriculem of the common school so as to make it practicable but he would have a board of examiners to test the scholarship and qualifications of prospective teachers. In concluding his article he says that, were the plans advocated by him carried out: "Instead of our common schools, kept by a set of ignoramuses, who obtrude themselves upon the people a few months at a time, without the requisite abilities and qualifications, we should have a worthy class of teachers, regularly introduced and examined, and should soon see the happy effects resulting from this noble plan."

The next note of progress came from Connecticut. At the Yale College commencement, in 1816, Prof. Olmstead delivered an address upon "The State of Education in Connecticut." The effort was a masterly appeal for school teachers. Prof. Olmstead recognized the necessity for professional or extra-academic training. After relating his own difficulties and experiences in the school-room, he spoke as follows:

"I was hence led to the idea of a seminary for schoolmasters; to be established at the expense of the state, where the instruction, at least, should be gratuitous. It was to be under the direction of a principal and an assistant, the principal to be a man of liberal education, of a high order of talent, and an experienced and successful teacher. The assistant was to be well versed in the English branches of education at least. The course of study was to occupy from one to two years, and candidates were to be admitted only after an approved examination. The pupils were to study and recite whatever they were themselves afterwards to teach, partly for the purpose of acquiring a more perfect knowledge of these subjects, and partly of learning from the methods adopted by the principal the best modes of teaching. * * * Ample instructions were also to be given by the principal on the organization and government of a school."

Here are mentioned of two the three requisites of the Normal school of today. The third was not far distant. The keynote had been struck. Parents and teachers began to think and the schoolmaster began to be "sized up" in the minds of his patrons, although, as yet, there was no legal status to his qualifications. For America the day of the Yorkshire pedagogue had passed away forever.

(TO BE CONTINUED.)

SUNDAY SCHOOL NORMAL.

SUNDAY SCHOOL COURSE.

[NOTES FROM PROF. CLUFF'S LECTURES.]

Imagination.—This is the power by which we intentionally represent our acquisitions in new forms. By imagination we form ideals. It is the power by which mental images are formed. It is that which makes dry facts interesting, makes them live before us. In little children imagination is very active, and this accounts for the fact that they can become intensely interested in their studies.

The study of this faculty gives us valuable hints in primary teaching. Appeal to imagination in order to interest the children.

THE ELABORATIVE FACULTIES.

These are usually subdivided into Conception, Judgment, and Reason.

Conception.—By reference to your own experience you will discover that words representing class notions, that is representing a class of objects but no particular object, are used intelligently. We use the words horse, store, quadruped, etc. We come to the idea horse through our knowledge of individual horses. We form the concept horse through the percepts this horse, that horse. The power to form class notions from individual notions is called conception. Conception, therefore, is that faculty of the mind by which we think individuals into classes, and form class notions. It is our clssifying faculty, and this fact suggests the methods of its culture. Any study bringing into play the classifying powers develops the conceptive faculties. Grammar and the natural sciences are particularly strong in this respect.

The elements of conception are Observation, Abstraction, Comparison, Generalization and Classification.

All of these enter into a complete act of conception. We observe carefully the objects under consideration. We abstract some property from them, as for instance three sidedness from triangles and make this the subject of our consideration. We compare things and discern relations of likeness, that is find their points of agreement. By Generalization we find a property or properties common to a number of things, and classification arranges these things according to these common properties.

The office of conception is to discern relations of similarity and think many individuals into one class. Discerning concepts through percepts is the office of conception.

Judgment.—We have the power to discern the agreement or disagreement of ideas. When we say that a horse is a vertebrate we express the agreement between the notions horse and vertebrate. So, when we say this is a book, we state the agreement between the notion object and the notion book. The power to discover agreements is termed judgment. Judgment is the power by which we discern truth-relations. This is the great office of this faculty. The world is full of truth-relations. Ideas are related. By the power of judgment we are enabled to discover these relations and state them in propositions. Judgment is our sentence building power.

Reason.—By referring to your own experience you will immediately recognize that you have the power to come to a conclusion, to discern cause relations. This power is called reason. We reason when we use intelligently such words as hence, because, etc. Conception discerns class-relation, judgment discerns truth-relations, reason discerns cause relations.

There are two kinds or processes of reasoning. One, deductive, is where the mind goes from a general to a particular truth. We reason inductively when we say that because all birds are vertebrates and the dove is a bird, therefore the dove is a vertebrate. Also in the following: All rational beings are accountable. Man is a rational being, hence man is accountable. In this we go from the general proposition, rational beings are accountable, to the special assertion man is accountable.

Inductive reasoning is proceeding from the particular truths. It was observed by Newton that this object, that object and the other object fell to the earth and he came to the general conclusion that all objects tend to fall to the earth. The law of gravity was discovered. The truths of natural and physical sciences are mostly discovered by the methods of inductive reasoning. The culture of the reason as well as that of all the faculties of the mind should receive the most careful consideration of the teachers.

FEELINGS.

These are considered under Instincts, Physical Feelings and Emotions.

Instincts.—These are guiding impulses in animals leading them to wise ends, without knowing why the animal does that which is best. Birds migrate in the fall to avoid the winter, bees lay up rich stores of honey that they may live during cold weather, the spider weaves his web, the birds build their nests, all animals protect their young because prompted by instinct. Instinct is properly called a blind impulse leading to wise ends.

Closely connected with this subject is that of heredity. Children inherit from parents physical and psychical tendencies. To a certain extent the thoughts that we think condition the thoughts our children will think, and that which we do will to a certain extent condition that which our children will do after us.

Teachers should take these facts and the facts of instinct into account when dealing with little children.

Physical Feelings.—We mean by these our power to feel the organic affections of the body. Children cannot possibly assume one position of the body for any length of time. They become weary and restless. They need change, for change is rest. Order in school can be maintained only when the children feel well in body. They must have change.

PSYCHOLOGY.

The Emotions. These capabilities are conveniently subdivided for the purpose of study into Egoistic, or those which refer to self, Altruistic, those which refer to others, and Cosmic. Emotions are the agitations of the soul in view of an idea. We hear of the death of a friend, we learn of our heavy loss, we view the grandeur of nature; in all of these instances we are moved, our soul is agitated. Emotions are sometimes called the heart powers.

Egoistic Emotions are those we feel in view of self. You succeed in solving a difficult problem, and feel exultant in view of your success. You fail to accomplish a task and realize that you are to blame. You feel mortified in view of self-failing. All emotions occasioned by ideas in view of self are called egoistic. The feelings dominate in childhood, and furnish an excellent means of governing children. You inspire them with hope of future success and they put forth strenuous effort.

The Althruistic Emotions. These are feelings in view of others. We hear of the sufferings of a dear friend and immediately our sympathies are aroused. We learn of the struggl glings of a young man against poverty to get an education and are moved to assist him. All emotions such as those prompting friendship sympathy, antipathy, pity, envy, etc. are altruistic. These emotions also furnish a means of discipline in school. Often a young man will be aroused to the noblest action by an appeal to his love for his mother.

Cosmic Emotions are those feelings occasioned by the ideas of the true, the beautiful, and the good.

THE WILL POWERS.

These are usually divided into Attention, Choice and Action.

Attention. If something unusual should occur in the street immediately our eyes would be attracted that way. If we have a hard task to perform and desire to complete it, we have the power of bending our efforts to its completion. When our lesson is learned we can turn our thoughts to another. This power to concentrate and direct our thoughts as we will is called attention. Attention is the capability of the soul to concentrate, prolong and change effort. It is sometimes divided into spontaneous and volitional, spontaneous being the attracted or involuntary, and volitional being forced or that directed by will.

Attention is necessary to all valuable mental effort. Without interested attention the perception is poor, the memory cannot act accurately, and the conception, judgment and reason depend on memory and perception for material the whole mental machinery is ineffectual. The very first requisite to a student is good attention. To be able to concentrate the efforts at will is more than half the victory.

Attention is cultivated by fixing the mind and by force of will keeping it on the subject under consideration.

The study of Psychology will be found profitable in the extreme to all who have to deal with the growing mind. It should be pursued by the experimental as well as the textbook method. " Study the child and refer his manifestations to self" is an excellent way of pursuing this important subject.

The following books will be found useful: Baldwin's Elementary Psychology and Education; Compayre's Elementary Psychology, translated from the French by Payne; Lindner's Empirical Psychology; Gordy's Psychology.

LITERARY.

FREDERICK FROEBEL.

Froebel was born in the Thuringian Forest in Oberweissbach, Schwarzburg, April 21st, 1782. His mother died when he was but nine months old. His father was the pastor of the village and devoted his entire time to religious duties, hence the little motherless babe was early thrown upon the mercy of the cold world. In time the father married again, but the new wife had no love for the little boy, whose tender, impulsive soul must have felt deeply the need of motherly and parental love. To this new mother Froebel said he brought richly the emotions of a simple, true child's love, but all his tender affections were lavished on barren soil. Yet it mattered not how cold and harsh his father's wife was, the child still held a tiny seed of love for her. When others spoke against her to him, he hushed them and would not listen.

Left entirely to himself, the child turned to nature, and in her charms he found solace and companionship. The trees, birds, flowers and hills were all sources of joy and wonder to the boy. He fancied he could hear them singing words of love and comfort to him. Nature became his mother, each day teaching him new truths and showing him new beauties.

While observing the outer world, he was also becoming acquainted with the inner world of self. Constant association with nature had a great influence on his whole life, and gave him his first ideas of an ideal which in time he was able to realize. Self observation, self reflection and self education he describes as the key to his life. Naturally of a religious temperament, the boy while still very young made resolutions to be truly noble and good. But he was often in despair, for his stepmother, whenever she saw him making exertions to do right would take pains to remind him that he was bad, and could not be good if he tried.

The poor boy began to long to leave the home where doubt and mistrust were ever against him. He wished to go somewhere where he would not always be misunderstood and discouraged. Soon after this Froebel's uncle while on a visit comprehended the child's situation, took pity on him and took him home with him and sent him to school.

When Froebel returned home he was sent as an apprentice to a husbandman. He heartily enjoyed his labors there. The days were spent in instructions in geometry, taxing, surveying and forestry. His leisure hours were devoted to the private study of botany, mineralogy and mathematics.

After this he attended good schools at irregular intervals for several years. Now he was filled with hopes and aspirations, now in the depths of despair and poverty. While acting as a private secretary in architectural and geometrical work word reached him that his uncle had died, leaving him a small legacy.

He wished to use his money in completing his study of architecture and wrote to his brother asking advice. The reply was "Man's lot is to struggle towards an end. Be a man, dear brother, firm and decided. Overcome the obstacles which oppose you and be confident. You will gain your end." So Froebel departed comforted and cheered.

While awaiting his testimonials he carried on a private study of architecture, but the more he progressed the more a repulsive feeling took possession of him. Repeatedly he asked himself, "How can you work through architecture for the culture and ennobling of man?" In expressing himself to Gruner he said: "Oh, give up architecture! It is not for you. Become an educator. We need a teacher in our school." While considering the matter Froebel received word that his testimonials were lost. Taking this as the work of Providence, he no longer hesitated but began his work as a teacher, which he found to be his true vocation.

For several years he acted as a private tutor to boys. While engaged in this capacity he heard of Pestalozzi and his methods. So in the summer of 1808 he took his pupils and went to Yverdun, where Pestalozzi was teaching, and attended school for a short time.

When the Prussian war broke out Froebel enlisted as a soldier, and on the battle field became acquainted with two men—Middendorff and Langethal—who afterwards became his dearest and most trusted friends, remaining with him throughout all his bitter persecutions and wretched poverty.

In the year 1839 Froebel gave the name of Kindergarten to his school of young children. He devoted his entire time to the interests of his school, neither receiving nor expecting any remuneration for his labor of love. He sacrificed home, wealth and comfort all for the realizing of his ideal, which was to establish Kindergartens throughout the land. He would no sooner get his school in good working order than parents would be influenced not to send their children, and the school would be broken up. Wherever he went he met with suspicion, prejudice persecution and scoffing.

His noble wife, Wilhelmine, left her fathers spacious mansion, the throng and rush, the glittering halls and refined society of the great city and went into the village, giving her hand to this poor man. Day after day he worked on, never despairing, ever hoping. Gradually people began to look more favorably upon his great system. German mothers became interested, and in his old age Froebel had great hopes that his ideal was about to be realized.

In 1852 the German Teachers' General Assembly invited him to its sessions. On entering, the whole assembly arose as one man to greet him. This must have greatly encouraged him. Shortly after this his efforts were banned by the Prussian ministry. This was a terrible blow, and was the indirect cause of his death. He made the greatest exertions, working day and night to avert the reproach, but died before finishing the defense. On July 21st, 1852, death called him to lay down his pen. The ordinance was revoked in 1861, but the intelligence could not reach the dull, cold ear of death or soothe the heart which had ceased to beat.

So ended the life of Friederick Froebel, a man who never served selfish interests but was devoted wholly and entirely to the good of humanity. *Katie Grover.*

ROSSEAU'S EMILE.

ALICE H. HAYES.

Though more than a century old, this book, invaluable to teacher and parent, presents some very poignant principles. The first book treats of the "Object of Education," and the earliest education of the child.

The teacher's aim should be to develop the child as near as possible into perfection of body and mind, to make of him a "man" in all that the term implies. It should prepare him to meet life's adversities bravely. Education begins at birth. The clothing of the infant should be such as will allow free movement of the entire body. This will insure perfect development of all the organs. Allow the child to grow up natural. Do not try to make of him a man before his mind and body are developed. Children should not be urged to speak nor to walk. Let them alone and nature will do for them all that is necessary in the line of early development.

"Avoid taking too many precautions."

As man is never a child but once, and, if he be fettered by "leading strings," these early days which should be the happiest and most free of his life, are most miserable.

By being petted and "spoiled" a child becomes a tyrant, but by being constantly admonished, and chided he becomes a slave.

Children should not be hurried over the first years of their lives. Do not try to gain time but rather to lose it. Let the early part of education be purely negative.

It is not necessary to bring before the child lessons teaching them honesty, nor to illustrate to them the results of dishonesty. If they do not fear you they will confide in you all their acts, bad and good.

Treat the child as his age demands, and do not use his faculties too freely lest you exhaust his powers. If children cannot reason, they cannot comprehend the reasonings of others, therefore have no powers of retention nor need of any. Memory will come with powers of acquisition.

Do not teach with words but with things which the child can comprehend and his memory will not be wanting.

Exercise the physical organism of the child and you are perfecting the instrument by which all knowledge is acquired. The senses should be exercised by use for the purpose o learning how to judge correctly by means of them. A child developed naturally will be vigorous and healthy, intelligent, pure and unaffected. He will make a true man prepared to follow any line of special advancement.

……

MISCELLANEOUS.

SYNOPSIS OF BOOK OF MORMON LECTURES.

ELDER GEO. REYNOLDS

THE SIGNS OF CHRIST'S BIRTH AND DEATH

In the year 6 B. C., Samuel, a Lamanite, uttered many wonderful prophecies; among them were some of remarkable signs that should betoken the birth and death of the Savior. In accordance with these predictions, at the birth of Christ there was a day, a night, and another day of constant light, and a new star appeared in the heavens. On the 4th day of the 1st month of the 34th year from the appearance of the signs that announced His birth, the signs of His death commenced. An unparallelled storm of three hours duration devastated the land, changed the face of nature, destroyed many if not most of the Nephite cities, and brought millions to a violent grave. Many cities sunk in the earth, others were overwhelmed by tidal waves, fire from heaven consumed others. After the storm there were three days of dense, impenetrable darkness, and during its continuance not a glimmer of light could be seen, or fire be lighted.

CHRIST'S *MINISTRY AMONG THE NEPHITES.*

Towards the end of the 34th year the risen Redeemer visited the Nephites and for several days ministered to them. His appearance was haralded by the voice of the Father from heaven saying: "Behold my beloved Son, in whom I well pleased, in whom I have glorified my name: hear up to Him." Jesus taught the Nephites the same great, universal truths He had proclaimed to the Jews during His earthly ministry, and every greater truths because of the stronger faith of the Nephites.

He announced His own divinity, permitted the people to examine His wounded body. Called twelve disciples, gave them power to administer in the ordinances of the gospel, organized His church, blessed little children, healed the sick, raised one man from the dead, administered the sacrament of the Lord's supper, explained the scriptures, interpreted many sayings to the ancient prophets, and revealed the writings of others wih which the Nephites were unacquainted.

THE UNIVERSAL REIGN OF PEACE.

After the departure of the Savior those holding the Priesthood established the Church of Christ throughout all the land. Every soul was converted to God, all became members of His kingdom, all lived righteously, there were no offenders, perfect peace prevailed. The people had all things in common. This blessed era continued until 200 years A. D. when some apparently tired of the monotony of universal good began to dissent. Apostate churches arose, schism gradually increased, unbelievers appeared. Then the people divided (A .D. 231) into two great divisions called Nephites and Lamanites, both of whom continuously sank in iniquity, fresh bands of Gadianton robbers were organized (A. D. 260) and the people gradually drifted to destruction, growing viler and more vile every succeeding year, until the ministrations of the priesthood were withdrawn from them and they were left to their own destruction.

THE FINAL SERIES OF WARS.

Matters went from bad to worse until the powers of evil had full control of the people. Anarchy increased, denounced influences disturbed men and even inanimate kings. In A. D. 326 war broke out between the Nephites and Lamanites, and continued with occasional respites or truces until A. D. 385, when the Nephites were annihilated at Cumorah by the Lamanites.

The later years of the war had been characterized by brutal ferocity and inhuman savagery, scarcely parallelled in the history of the world.

During the greater portion of these wars the Nephites were commanded by Mormon (the compiler of the Book of Mormon) and at his death his son Moroni, who may be termed the last of the Nephites, took possession of the sacred records, and it was he who placed them in the hands of the Prophet Joseph Smith to be translated. When that work was finished Joseph returned them to Moroni.

THE BOOKS COMPOSING THE BOOK OF MORMON.

The greater portion of the Book of Mormon is made up of abridgements of the writings of earlier recorders. The abridged books are those of Mosiah, Alma, Helaman, Nephi, III. and IV; all condensed by Mormon, (page 160 to 548,) and the Book of Ether abridged by Moroni. The rest of the books appear as they were written by the original historians. The volume closes at the year A. D. 421.

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It has been remarked that there never had been a more earnest set of students in the academy than now.

The cadets have been out marching to the time of academy music lately.

The classes in physical science are among the most interesting in the Academy.

The students of chemistry are entering earnestly into their laboratory work.

Some very interesting experiments are taken through every day in the laboratory.

It seems impossible for all the students to get acquainted, there is such a crowd.

The Pedagogium was well attended last week. Many were unable to gain admittance.

The Sunday School Normal class closes Feb. 10th. A very successful course has been given.

Prof. Wolfe's class in botany are anxiously waiting for spring and the “carpet of green.’,

An earnestness that speaks of hard work and determination is shown by most all of the students.

Skelton & Co., have the exclusive agency for Utah Territory for the famous Luxembourg pens.

Dr. Phillips received a severe burn last week while performing an experiment in the chemistry class.

Prof. Cluff, lectured before the students of the Weber Stake Academy in Ogden on the evening of Jan. 28th.

Prof. Cluff's lecture before the Pedagogium last week on “Memory” was much appreciated by his large audience.

Miss Roberts expects to give a recital in the near future in which her students will exhibit what work has been done.

There has been a great deal of sickness during the past month. Teachers as well as students were confined at home.

Miss Babcock has now introduced Indian clubs in her physical culture class. This does not infer that she has grown savage.

The concert mentioned in our last issue will be held in the Academy, as the Tabernacle heating apparatus is not yet finished.

It is gratifying to notice that many of the students who entered the first of the year only as special have changed to regular.

Our former janitor has ceased his labors here, and another has been hired. We hope the new one will be as good as the old.

We are sorry to say there is too much whispering in the library, as many can testify. Some of our Normals (in name only) need a good waking up.

Almost all classes are annoyed by peepers-in, but the classes in Room XI. are probably the most persecuted. Dr. Phillips wants to know what's the attraction.

The teachers of the U. C. T. A. expect to have a splendid time in Lehi on Saturday, the 11th, the occasion of the third mid-winter session of the Association.

The Fourth Ward Sunday School of Provo City joined themselves to the Academy Jan. 29th. This now makes a Sunday School numbering 450 pupils.

The City Council kindly granted the request made by several of the citizens to have the approaches to the Academy gravelled. The work is being pushed rapidly to completion.

In all probability there will be an oratorical contest held in the Academy on Washington's Birthday. The particulars could not be learned, as the matter is not yet fully decided.

Thanks of all those who attend the Academy are due Brother S. S. Jones for his thoughtfulness in having the sidewalks from the hotel to the Academy scraped after each snow storm.

Preparations are being made for a patriotic celebration of Washington's Birthday. It is too early to definitely announce the orator for that occasion, but it is safe to say that the program will be equal to the holiday and that the speaker will be master of his subject.

We desire to call the attention of students and teachers to the fine grade of Academy stationery that has just been received by the Provo Book and Stationery Company. It is something new, neat and attractive. You will please your correspondents by using it.

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